

her demands and accommodates herself to the new situation. Strategy is more than science; it is the application of knowledge to practical life, the development of the original guiding thought, corresponding with the constantly changing situation; it is the art of action under the hardest conditions."

A TERRIBLE EXPOSURE.

THE following appears in the Salt Lake Times of Thursday evening. It is tough if it is true:

That vascular gentleman and Simon pure representative of encephalated journalism and the World's Fair high commissioner has again fallen into the pickle of his own duplicity. St. Patrick Lannan was promoted from quatering beeves on the block to slaughtering repentant and unrepentant Mormons by the instrumentality of the modern guillotine (when used for base purposes), the public press, is again in the slump.

The lord high executioner has beheaded himself with his would-be victim. The prudent, cunning, sleek, fat, tall talker; a very Prudhomme in the flesh, the exemplification of "the fulness of emptiness," who, like another supposed great man, goes along the street inquiring whether the Almighty made him or he made the Almighty, is fallen, and cannot again be resurrected to his proper pedestal except by the heroic efforts of Prosecuting Attorney Samuel A. Merritt.

And now it doth appear that the Simon pure Lannan whose virtuous voice has been crying in the wilderness for examination, investigation and exposure, made overtures to become an accomplice in the city recordership shortage. That he was ripe and ready to hush up, cover up, bury out of sight, any crookedness that might have existed in the recorder's office, if his terms were complied with. That he was willing to play hide-go-seek with public honesty if the recorder acceded to his demands.

The story of his duplicity is told by Mr. M. C. Phillips, father-in-law of ex-Recorder Hyams.

"It is rumored that Patrick Lannan offered to 'hush up the investigation if you would accede to his terms,'" said a Times reporter to Mr. Phillips, on Main street this morning.

Mr. Phillips said he was not yet ready to speak of the matter.

"But this matter cannot be kept quiet and the public want to know the whole truth," insisted the reporter.

"I am not quite ready to make the facts public; but as it must come out, I will tell you the truth, and I want you to print it as I say it, as I would not want to say a word that I could not verify.

Mr. Phillips then said:

"The next day after the Tribune came out with an editorial pressing an investigation, I called to see Mr. Lannan myself at the Tribune office, but he was not in. I found him at the new building, and after he showed me through it I asked him:

"What in the name of heaven is the matter between you and Louis?"

"He tried to explain the article away by saying that it was meant for Louis' protection. 'There was,' he said, considerable buzzing around about the office not being run right, and he wanted to bring the thing around in favor of Louis.' He then told me that Louis had not only taken an interest in the Times, but was going about soliciting others to take stock in the paper.

"I told him I knew nothing about what Louis had to do with the Times.

"He then said he found no fault with the office (Recorder's) giving other papers some of the printing, but didn't think Louis did right by the Tribune, as the Times was hitting it (the Tribune) some pretty hard licks.

The next day he (Mr. Lannan) met me. He asked 'What news?' I said 'You are sacrificing Louis.'

He said something, when I replied: 'They are going to ask for his resignation.'

Patrick Lannan then said: 'I would advise you to tell Louis to withdraw from the Times.'

"I then saw where the shoe pinched," said Mr. Phillips, and he turned on his heel and went away."

Mr. Phillips was given to understand plainly as inferences could be made that if Louis Hyams sold his stock in the Times the Tribune would keep quiet. Nothing could be plainer. The righteous organ that with such a saintly air claims such great credit for demanding an investigation was ready to call off the dogs of war and become, by its silence, an accomplice to the defalcation—if there was any—and if there was none to play the role of blackmailer by its insinuations that a defalcation existed.

FUNERAL RITES.

THE funeral service over the remains of Elder James Moyle was conducted in the Assembly Hall, Friday, Dec. 12th, beginning at one o'clock. There was a large congregation of relatives and friends, the body of the hall being well filled. President Joseph E. Taylor presided. The opening prayer was offered by Bishop O. F. Whitney. The speakers dwelt upon the many noble traits of character exhibited in the life of the deceased, and his active career in pursuit of intelligence and the development of good. It was made clear that Brother Moyle had, by his exemplary life and his fidelity to the Gospel of Christ, earned the great eternal reward promised to the faithful. The addresses were such as to impart comfort to the bereaved and instruction to all present. The speakers were: Elder Peter

Gillespie, Bishops R. T. Burton and William B. Preston, Elder John Nicholson, President George Q. Cannon and President Wilford Woodruff. The benediction was pronounced by President Charles W. Penrose. The musical exercises were beautifully rendered by the Tabernacle choir led by Brother Stephens. The remains were accompanied to the cemetery by a numerous cortege, in which was the large conveyance known as the "Utah," containing the hearse employed on the Temple Block, of which the deceased was superintendent.

PROPER RESPECT FOR THE DEAD

IT is right and religious to pay respect to the dead. True, the remains of the departed seem to be but cold clay. Yet the body placed in the casket once contained the living spirit, and with it formed a living soul, and was part of the personality of the individual. "The body without the spirit is dead," but it belongs to the spirit, is necessary to its complete happiness and power, and when quickened and vitalized was a wonderful exhibition of divine creative skill, unsurpassed in all the known works of Deity, and worthy of the highest admiration. It is to be resurrected. It is to come forth from the grave, spiritualized as to its life fluid but tangible, material and in its own image and identity. It is therefore far more than a clod and is entitled to profound respect.

Services over the remains of the departed are eminently proper. They are often seasons of instruction and profit. On such occasions the minds of those who attend are impressed with the solemnity felt in presence of the dead, and are thus prepared for reflection and religious teaching. The spirit of truth finds more easy access to the heart than ordinarily, and the themes suggested are of a nature to bring forth impressive ideas that often affect future conduct for good.

It is also reasonable to mourn the loss of the departed. That is if it is not indulged in to an unreasonable extent. Excess in anything is wrong. Immoderate grief is a species of intemperance as enervating as it is useless. Self-control is a virtue that should be exercised in times of sorrow as well as at seasons of rejoicing. But to grieve for the loss of them that die is natural, and tears will flow when tender hearts are pierced with a sharp sense of bereavement. There is no